The Bombay Guardian.

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WEEKLY REVIEW.

—MANY regard with deep humiliation the conduct of those who were with the Prince Imperial when he was surprised by the Zulus. It may be that he was himself to blame for the rashness that led them into a place of so much danger. It is said that his great desire was to give proof of courage, as he had been much stung by criticisms on his father's conduct in the war of 1870. But it does not comport with an Englishman's idea of gallantry for Lieut. Carey and the others to save themselves by flight while the Prince was in vain trying to mount his horse. The Prince was quite alone when overtaken and assegaied by the Zulus.

—WE heard lately with much regret that the Am. Presb. Board of Foreign Missions had been brought into straits by the failure of Messrs. David Stuart & Co. of Liverpool, through whose agency the financial connection of the Board with its Missions has been maintained for 22 years. A considerable sum of money has thus been lost to the Mission; of the exact amount we are not informed. The Board has Missions at Kolhapore and Rutnagherry in this Presidency. The Rev. Mr. Seiler of the latter place, left for America last week.

—THE late Khedive of Egypt was, it appears, deposed by the Sultan. It was not an abdication, as stated by us, but a removal effected by the fiat of the paramount power. He was further forbidden to go to Constantinople where he has a magnificent palace. The *Times of India* says:

It is pretty evident that in future Egypt will be in a state of very real dependence on Constantinople, if the Western Powers, or all the Great Powers combined do not step in and exercise a Protectorate which will keep Egypt in tutelage to Europe.

—A VOLUME has been published in America, consisting of 19 essays prepared by members of the Am. Committee on the revision of the authorized version of the Bible, showing cause for such revision. The *N. Y. Times* thus notices the volume:

After an introductory statement by Philip Schaff of the organisation of the English and American committees and their method of co-operation, it gives a sketch of the history of the authorised version and the other English version on which it is based, by Charles P. Krauth; an exposition of the mission which this version has fulfilled, and is still fulfilling, as a classic in English literature, by T W. Chambers; and of the reasons why a new revision has, nevertheless, become desirable, by Theodore D. Woolsey; and then it turns into the details of the subject—the history of the Hebrew text of the Old Testament, by Howard Osgood, and of the Greek text of the New Testament, by Ezra Abbot; the progress of Hebrew philology and Biblical science, by W. Henry Green; the inaccuracies which necessarily crept into the old versions on account of the insufficiency of the scientific materials, and the means we now have to correct them, by Joseph Packard, George E. Day, A. C. Kendrick, Matthew B. Riddle, and G. Emlen Hare. It is, of course, often very subtle and intricate questions which are treated here, but the treatment is everywhere exceedingly happy. The common reader will be able to follow the discussion without trouble. It is chiefly the progress of Biblical science, geographical archæological, chronological, philological, &c., which has made a revision of King James's Bible almost a necessity. During the present century Palestine and the adjacent countries have been literally ransacked from end to end, and the actual identification of the localities mentioned in the Bible in connection with an exact knowledge of the climate, soil, vegetation, &c., of Bible lands, has not only thrown light on many obscure points, especially in the Old Testament, but spread a charming freshness and homelikeness over the whole record. At the same time, the study of comparative philology and the successful deciphering of the cuneiform alphabet in Assyria and the hieroglyphics in Egypt have corroborated, explained, and, so to speak, drawn out in full and clear historical lines, much which hitherto stood veiled in a mythical claire-obscure.

—WE have occasionally seen notices of Mrs. Grimke's text cards, but are now permitted to feast our eyes on a packet of them, kindly forwarded to us, having appropriate texts neatly printed in Marathi, Bengali, Romanized Hindustani and English, with illustrative pictures. In conception, drawing and colouring, these text-cards are exquisite. Here for instance is one with the name Jesus; the five letters are inter-twined with a scroll on which are "I am the light of the world"; underneath is a light-house springing boldly from some rocks in the sea, while a vessel is seen in the distance proceeding in safety.

—GOVERNMENT is bracing itself for a strong and desperate encounter with the rats. The Rat Committee have issued a first Report, and Government have blown a trumpet calling upon the Collectors and their assistants, the Revenue officers, the village headmen, the villagers themselves, and the men of ability in remote parts, to address themselves vigorously to an internecine war with these creatures. The rats of the Deccan seem to entertain the theory that the man of the 19th century exists, ploughs, sows and irrigates that they (the rats) may have corn in abundance.

—WE are glad to receive the Report of the Basel Mission in S. Western India for 1878. There are no less than 65 brethren from the Fatherland, ordained and unordained, at the different stations, almost all of them married. There are 8 stations in Canara, 4 in the S. Marathi country, 6 in Malabar, and 2 at the Neilgheries. There are 8 Native pastors, 63 catechists, 85 Chr. school-teachers, 2887 scholars. Adults baptized last year, 545. Communicants, 3355, being an increase of 285. Catechumens, 762. There are still a good many enquirers in the Tulu district. At all the stations as many as 70 have been excommunicated.

"Now and then, in different places whole families, wishing to escape from the vexations of demon-worship, apply to the Missionaries for help, have their houses cleared of the objects of that worship, and enter the lists of adherents under instruction for baptism. In this state some of them show a hopeful zeal and earnestness, while others from the beginning are of a wavering, undecided and indifferent character. Of both classes some fall back again and seek for re-admission into caste, and as a consequence of the former numerous conversions, caste (especially toddy-drawers etc.) has opened her doors wide and makes the conditions very easy for returning into her bosom."

The report speaks of the restrictions on religious liberty in Mahe, which belongs to the French; but we believe that these have been removed since the publication of this Report. We have quite recently heard of the adoption of the Christian faith by a considerable number of persons there, connected with the Choi family. Mr. Hubner thus writes of some enquirers at Bettigherry:

"We cannot have very high expectations of these people, the majority of whom have been driven by distress to join us. Some indeed promise very well for the future. But the greater part of them are weak and very much in want of a love which goes after them and bears with them. If this love is bestowed on them, we have reason to hope that they still will prove a joy for us. Some of them have given us joy by the decided stand they took up against Sunday-work, after they had learned that this was against God's command. But others have grieved us very much by dishonesty and other bad ways. Therefore many of them (97) were not admitted to baptism, but must first approve themselves more and better than hitherto. But of those who were baptized on the 6th October, we believe that they all were in full earnest on that day, and we hope that they will become good Christians. Their baptism was really a solemn heart-stirring act."

Of Guledgud Mr. Thumm writes:

"On the 9th November 1878 the selection of 250 candidates for baptism was made, and the work lasted from morning till evening, when 140 (90 being adults) were declared fit for baptism. The next day was fixed for the baptism, and I must declare it the noblest day of my life, and the most important one for our Mission in Guledgud, when 140 souls were on one day added to the Church of Christ."

Nearly 500 orphan children have been received by the Mission during the last two years.—A considerable amount of literary work has been done by members of the Mission. 80.642 copies of tracts and Scriptures were sold last year.—We have marked a number of passages in this Report for extraction.

—WE are glad to publish a letter from our old friend Captain Pengelley, still remembered doubtles, after 16 years of absence by many in Bombay, who will be pleased to hear of the good work in which he is engaged.

—IN three weeks we have had but five inches of rain. If we should fail of a good

monsoon this year it would be a national calamity. It would be a good thing if our rulers would appoint a day of humiliation and prayer. But they would be frightened out of their propriety at the mere suggestion. It is easy to be brave where every one applauds. But the courage to acknowledge one's dependence on God, is rare enough in these days. Let there be prayer in all our churches for the seasonably supply of rain, and the removal of existing scourges.

—Two men are reported to have perished under the wheels of Juggernath at Vizagapatam this year.

—Our friends in Mhow are making an effort to save their unfinished church-edifice from military demolition, by finishing it on a reduced scale 26ft. by 49. The cost will be about Rs. 2000. There is a balance of Rs. 150 in hand. Should any of our readers be moved to aid they can send their subscriptions to Mr. E. J. Drew, Ice Factory, Mhow, or to ourselves.

"The Christian Orphanage."

From the commencement we have taken up 123, children nearly equally divided as to sex. 17 of the poor creatures have died, 106 remain a sacred trust to us from God. 106 immortal souls, 106 immortal careers and destinies. Of these about 40 are sick or ailing but recovering slowly. About 60 are at work, road making and so cheerfully doing what they can, to help in their own support. Nearly 1,000 Rs. have been sent us for this work, for which we praise God. We have seen the day, when our only supply of food for these little ones has been "Our Father's Promise." We rejoice for the privilege of having our faith tested. We bless God for counting us worthy to do this work. I have never entered any work in my life with clearer evidence of God's will than into this.

The unquestionable leadings of God have overcome much of the natural unbelief in my heart as to such work.

Just how much God designs by us in this "Christian Orphanage" we know not. But as expressions in my previous letters may indicate, we feel that God has put upon us a great responsibility to result in things one day greater than our present faith dares to grasp. 1,000 men in India might have been found better fitted humanly measured in every way to do this work than Bro. Davis or myself. But God has chosen us, two insignificant men unknown to the world, of whom I doubt not, more than one has been inclined to ask "*Who is David*"?

Great grace has moved us out of the circle of our own choice and such as we are we give ourselves to this work, "praying exceedingly night and day," that we may be successful under God in leading these orphans, to Jesus. We are constantly being asked, "where is all the money to come from?" *We say, we don't know.*

Our Father has promised to do that part for us, and we try to go forward as resolutely as did Paul and Silas without a missionary Society in Jerusalem or Antioch. "Brothren" every where, "Pray for us" and for these 106 children.

If God supply us means enough children still hunger and thirst and are naked, to give us our faith measure 200 orphans. All aid may be sent as hitherto.

C. B. WARD, Bellary.
A. C. DAVIS, Goolburga.

One of the subjects discussed in the South India Missionary Conference last month at Bangalore, was the Gospel in its relation to the Mahomedans of India. The following report of some remarks made then, bears on the subject of Mahomedan preaching treated by us last week.

Another Missionary remarked that in the north-west of India there was a class called Mullahs, whose duty it was to convert Hindoos to the Mahomedan faith. In the Nizam's territory he had met with a good number of these Mullahs, and one to whom he alluded in particular was considered by orthodox Mahomedans to be a good man, he had marvellous power over the people, and many of the native Christians in Bellary, who understood Hindoostani, and who had been to this Mullah, had explained to him (the speaker) that he had been preaching to them, advocating Christianity, and entreating all true Mahomedans never to oppose, or think lightly of Christians, for they had the love of the Master with them, and followed the truth more closely than any other race in India. The Mullahs accused them of following Hindooism more than Mahomedanism, and added that Christians knew more of the truth, and followed it more closely than did the Mahomedans themselves. Men had been brought by these Mullahs from the north of India into the midst of the great Mahomedan populations of the country, where they had been placed with a view to instructing them in the truths of Mahomedanism, and making them good and true Mussulmans.

The Mullah here referred to as having taught his people never to oppose or think lightly of Christianity, and as having remonstrated with them for their conformity to Hindooism, certainly showed that he understood better the purport of the Koran, than they do who stand forth in our public places to revile Christianity. We judge from statements made in the report of the discussions, that comparatively little has been done for the Mahomedans of South India, though, exclusive of those in Mysore, they number two millions. The Mahomedans there do not speak the Hindu languages, and the missionaries seldom learn Hindustani.

The two following resolutions were carried unnanimously by the Conference:

"This Conference, whilst convinced of the great importance of promoting by every judicious means the self-support, and self-Government of the native Church, desires to place on record their conviction that the native Church is in no part of it as yet in a position to dispose of European guidance and support, and that any premature step in this direction would be highly injurious to its health, development, and ultimate stability.

"That the Conference regards Hindu caste, both in theory and practice, as not a mere civil distinction, but emphatically a religious institution. (2) That viewed in this light it is diametrically opposed to the Christian doctrine of the oneness of human nature, and the brotherhood of all true Christians. (3) That it is the duty of all Missionaries and Churches to require its active renunciation with all its outward manifestations by all those who desire to enter the Church of Christ."

The following opinion was expressed by Dr. Elder:

He thought that the duty of a Medical Missionary, with reference to this great question, was this; seeing that Government was prepared to do so much, they should encourage their native Christian young men as far as possible, who had a taste for medicine and surgery, to study thoroughly, either at civil hospitals or at the Government Medical College, or whatever Institution might be provided for them. This would be far better than any abortive attempts to establish a through Medical School; and Medical Missionaries would be doing an incalculable benefit to many an individual, if they were to place the higher education in the hands of itinerating European Missionaries, one or two men to accompany them in the districts, and make it their business to heal the sick they came in contact with in their itinerating tours.

Here are some opinions on a very important subject, the increase of spiritual life among Native Christians.

Mr. Symons said he had for many years past been connected with native Church work, and he desired to suggest two things, as a means for increasing the spiritual life of the Church. It was desirable first to hold special religious services from time to time, say for a week, when addresses might be delivered—good, earnest, and practical—on such subjects as the nature of true repentance, of saving faith, of the assurance of forgiveness, and of regeneration. Such special services had been held in connexion with his own work, and had been attended with much blessing. Many of their native Christians were unconverted, and it was necessary they should use special means to bring them to the enjoyment of salvation; and he believed if native pastors would all hold such services as he proposed, and as were held in their own country, and America, they would be attended with every success. He also begged to suggest that in addition to the ordinary means of grace, they should have special days of prayer and fasting. The Roman Catholics attached undue importance to fasting, and regarded it as a meritorious act, while they as Protestant ignored it altogether, and they should remember that it was whilst Daniel was fasting and praying, that the angel Gabriel was sent with a special message of mercy to him, and he thought they should encourage all native Christians to spend a day in special humiliation before God by prayer and fasting. In the Canarese countries, at the commencement of their labours they experienced a great want of spiritual success, they had laboured year after year, and few were brought into the fold; they therefore felt it necessary to give more time to the work of Christ, and they agreed to devote at least one Friday on every month to fasting and prayer. On that day they gathered together the native Christians, gave them an earnest address, and then invited three or four to pray, and this they had found to be a blessed means of grace. In conclusion, therefore, he earnestly entreated the Conference to set aside as least one Friday in every month for special intercessory prayers in aid of every branch of their sacred work in India.

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SATURDAY, JULY 19, 1879.

WEIGH WELL.

With reference to the letter of Mook Moorien in our last, we would ask the attention of our correspondent to the following considerations.

A religion is not discredited by the fact that some people find in it much to which they object. No one that considers what human nature is, would venture to insist that a religion from God must be one that commends itself to all mankind. On the contrary we would naturally suppose that it would contain much that men would not like. It is evident that men chafe under authority and do not like restraint, and are prone to self-justification; and it is the most natural thing in the world that a book like the Bible, asserting the claims of God, rebuking the pride of man, and seeking to recover him from the dominion of his own will should be most unpalatable. Therefore, the fact that many criticize the Bible and

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fancy that they find many wrong things in it, is not in itself a reason why one should doubt the divine origin of the Bible. There may be things in it the reason for which is not at once seen by the casual reader, which on further inspection would be found free from fault. There are spots on the sun ; a thoughtless person might speak of this as a blemish in the Creator's work ; but further study of astronomy would show him that these spots are openings in the photosphere accomplishing important ends. Some philosopher might form the idea of a perfect tree as unswervingly straight, perfectly cylindrical and smooth, with branches at right angles, and with the same number of leaves on each branch ; and going forth into a forest he might pour forth vials of indignation, because not one is found corresponding to his idea. But a man of common-sense will pronounce the philosopher a fool. The spider spins her web in the king's palace ; it is none the less a palace because it is exposed to such invasions, or because the pleasant breeze that enters through the casements is laden with dust.

A great deal of the Bible consists of the history of a nation, the Jewish nation. The character of God is made known to us by his dealings with that nation. It was not chosen because of its goodness or superiority to others ; in fact the Israelites, when brought out of Egypt were a very degraded, ignorant and self-willed people. It was their very baseness and unworthiness that afforded the opportunity of displaying the excellence of the remedial measures used by God. Mr. Barnardo has an institution in [redacted]don for the reformation of bad boys, taken from the streets. If one were to visit this institution, expecting to find all the boys conducting themselves faultlessly, he would be much disappointed. Some of the boys recently admitted, and some perhaps who have been there for a considerable time, might be found misbehaving themselves. But if the visitor were to go away and denounce the institution as a sham, simply because he had found such cases, he would not show very good sense, or rather he would show that he went there with a mind very much prejudiced. Many hundreds of boys have been reclaimed and made worthy members of society, but it was not done in a day. The measures chiefly relied on are of the nature of moral suasion rather than physical coercion. The object is to get the confidence of the boy, and at first some concessions are made to his inclinations, temper and habits. First one point is gained and then another, and the most vicious boy is gradually brought to see that the teacher is not his enemy but his friend.

Well, somewhat in like manner God dealt with the Israelites. God did not propose, by dint of mere coercive measures, to bring them into harmony with himself. He did not at once set himself against all that was evil in them. He endured with much long-suffering their obstinacy and stiff-neckedness. Tom Paine did not bring to the study of the Bible, that condition of mind which is necessary for its appreciation. He was like the visitor to the Reformatory that sees certain boys misconducting themselves, and pronounces it a failure. Had he been more intent on doing justice to the Bible, and less on exhibiting his own supposed acumen, he would have soon found that there were reasonable explanations of what seemed to him difficulties. It is very evident from his books that he went through the Bible looking only for things to ridicule. We read in Proverbs : "If thou seekest wisdom as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." But Tom Paine made it his supreme delight to find something to rail against and to criticize and it was an absolute impossibility, while his mind was in that state, that he should discover the wisdom of God in the Scriptures. No one will place on the same level Tom Paine and Sir Isaac Newton. The latter was not only an intellectual giant but a man of probity, temperance, kindness, humility and impartiality ; and if we had to act on the testimony of others in this matter, it is evident that Sir Isaac Newton's testimony would be worth incomparably more than that of Mr. Paine.

Many who do not look to Christ as their Saviour, nevertheless recognize him as a man of exceptional purity and unimpeachable excellence. Yet they learn from the Gospels that this holy man was constantly met by objections and denunciations. All through his ministry we find him encountering the contradiction of sinners. You read some of his sayings, at present world-renowned, and you find it stated that men took up stones to throw at him because of these very sayings. If they that heard him thus misunderstood him, what wonder that the word of God should encounter misconstruction and cavil ?

There was a gentleman in the last century whose mind was led into skepticism by the writings of Voltaire. One thing however puzzled him ; he found out that Voltaire had got most of his objections from Calmet's Commentaries, but had taken good care to leave unnoticed the replies. There is an animus in infidelity that might well hinder the candid mind from resting satisfied with its denunciations. How infinitely better the Bible precept : "Prove all things ; hold fast that which is good ; abstain from every form of evil."

Watson wrote a reply to Paine's books. There is a little book giving an account of Discussions by the Sea-side, in which many of his objections are answered. Alexander on the Evidences ; Nelson on the Cause and Cure of Infidelity ; Leslie's short and Easy Method with the Deists ; Paley's Evidences; Whately's Evidences ; Philosophy of the Plan of Salvation ; Is the Bible True ? there are a few books bearing on the subject. But a willingness to know and follow the whole truth, whatever it may cost, whatever it may involve, is of primary importance.

Our correspondent's second difficulty we propose taking up next week.

DID CHRIST RISE AGAIN ? IV.

Our third proposition is that Christ came to save THE WORLD by restoring harmony between God and sinners. We have shown that he was not merely one in a succession of prophets, but the One to whom all the prophets testify. We have shown that his mission had reference to all nations. What we have now to show is that he came to save mankind by b i ging them into harmony with God. Not merely to enlighten men ; not merely to be a teacher ; but to be a new Adam to humanity in whom the curse consequent on sin is abrogated and thus a way opened up for man's reunion with God. It was of course necessary that men should recognize him as a teacher, in order that they might learn from him the truth as to his own character and as to the nature of his work. But men are not brought into harmony with God, by a fuller statement of God's will concerning them. Some take the view that Christ's distinction is simply this that in him we have a fuller revelation of God's will regrading man. We have this and we have much more. To give us merely a profounder sense of our obligation, is just showing that we are much more hopelessly in debt than we supposed we were. To show Simon the Pharisee that he owes not merely fifty pence but five hundred, not merely five hundred pence but ten thousand talents, may be a very important matter, but merely to do that would be to overwhelm him with the consciousness of his spiritual ruin, and agonize him with the perception of the dreadful chasm between himself and God. The Gospel comes to multitudes who fancy that all is right between their souls and God, and it begins by robbing them of this peace ; it sets up the true standard of the divine requirements, and the result is conscious antagonism of their spirits towards God. Sin being what it is, God, being holy and just, cannot be reconciled to man, and man cannot be reconciled to God. The grand question is this, How can reconciliation be restored between God and man ? Not certainly by God's condoning all the violations of his law, and consenting that men shall pursue the broad road and reach heaven by it. God cannot change ; man must change, if there is to be harmony. What is needed is that men shall be saved from themselves. To accomplish this, Christ came into the world. Let us look at the proof of this.

Jesus said : I am not come to condemn the world, but to save the world. I am the bread that came down from heaven to give life unto the world. I am come that they might have life and that they might have it more abundantly. I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life. The light of life means life-imparting light. In him was life and the life was the light of men. The Father loveth the Son and hath given all things into his hand ; he that believeth on the Son hath everlasting life, and he that believeth not on him shall not see life, but the wrath of God abideth on him. Ye will not come unto me that ye may have life. All things are delivered unto me of my Father. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they should know thee, the only True God, and Jesus Christ whom thou hast sent. Thy kingdom come, thy will be done on earth as it is done in heaven. To bring about a condition of things in which men on earth shall do the will of God here as it is done in heaven, is to bring man into harmony with God and save him from himself. His very name was given that he might save his people from their sins.

How then did he propose accomplishing this great work of reconciliation between God and man ? This brings us to our fourth proposition.

4 All through his ministry, he contemplated HIS OWN DEATH as a necessary means of accomplishing salvation for mankind.

Remembering the part played by the lamb in Jewish sacrifices, it is significant that John the Baptist should have designated him as the Lamb of God that taketh away the sin of the world. At the very beginning of Christ's ministry, at Jerusalem, Jesus said to the Jews, Destroy this temple and in three days I will raise it up. The evangelist adds, He spake of the temple of his body. But altogether without ambiguity, in the conversation with Nicodemus, is brought out the fact that Jesus expected to accomplish the great work committed to him by dying.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him should not perish but have everlasting life." John iii. 14.

Here then, at the very beginning of our Lord's ministry, we have a direct reference to his own death as a means of procuring salvation to men. He skips over the whole period of his ministry, the three years in which he went about as a teacher, bringing into clear and unrivaled prominence his death upon the cross, and strongly suggesting that the elevation of the brazen serpent by Moses was simply a type of this grander event. Afterwards when the Pharisees demanded of him a sign, he said:

There shall no sign be given to this generation but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be in the earth. In the sixth ch. of John, all that he says about giving his flesh for the life of the world, refers to his death.

In the last year of Christ's ministry he began more frequently and expressly to make mention of his approaching death.

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised the third day. And he spake that saying openly." Matt. xvi. 21, Mark viii. 31.

Peter remonstrated with him for the use of language that would tend to discredit his divine mission in the minds of the people, and was himself severely rebuked for the spirit of expediency. And our Lord proceeded to intimate the manner of his death, in the following words:

"Whosoever will come after me, let him deny himself and take up his cross and follow me."

Afterwards occurred the Transfiguration when Moses and Elijah conversed with Christ about the decease he should accomplish at Jerusalem. Jesus charged his disciples to say nothing of this glorification of him, until he should be risen from the dead. All showing that Christ came specially and consciously to save men by dying for them, and considered the entire virtue of all that he did and said during his life-time to hinge upon this and to be dependent on this. And here n, most signally and conspicuously Jesus Christ differs from all who ever lived upon this earth. All other envoys from heaven delivered their message and fulfilled their task, and thus served their generation. But the entire ministry of our Lord was a kind of parable, an enigma, depending upon his death and resurrection, for its solution.

It is unnecessary to particularize the frequent references to his death made by Christ, from this time onward. We just mention one incidental allusion to it. When Mary the sister of Lazarus anointed him with ointment, he said, This will do for my burial. Implying that he was shortly to be put to death, and that his disciples would not have the usual opportunity of embalming his body.

INTERNATIONAL BIBLE STUDY.

July 27th, 1879. *Isaih XLII.* 1-10.

"Behold my servant, whom I uphold." 1. God had waited 4,000 years for one to serve him fully, him exclusively. Many had been raised up by his grace, to serve him in many things; but among them all not one was found that would carry out all the will of God in providing salvation for man. In Psalm xl. is heard the voice of Messiah saying prophetically, I come to do thy will, O God. In order that one may be wholly the servant of God, self must be absolutely offered up. "My servant whom I uphold." That which enables the servant of God to meet the contradiction of sinners and the temptations of the devil, is the presence and power of God realized as available for all things demanded in God's will.

"Mine elect, in whom my soul delighteth; I have put my Spirit upon him." This language refers to one who was absolutely willing to be led of the Holy Spirit, and who showed it by his refusal to turn aside for the kingdoms of the world and their glory, and by his readiness to sacrifice that devotion of the Jewish people which he could have easily secured, with a little accommodation.

"He shall bring forth judgment to the Gentiles." The judgment of God is his mind concerning men, their characters, actions, need. God's elect One was to break down the middle wall of partition, so that God's revelation should reach the nations My word shall judge them in the last day, said Christ. The love and wisdom that entreat men in the Gospel shall finally judge them.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street." He shall be characterized by gentleness; when he shall describe himself as meek and lowly of heart, all shall recognize the truth of the description. When instructing his disciples, or meeting the objections of opponents, indoors, his voice is not heard in the street. There are examples of equal mildness in others; but no other example of any one undertaking to bring about a mighty revolution and establish a world-wide dominion, without the slightest approach to self-assertion.

"A bruised reed shall he not break, and smoking flax shall he not quench; he shall bring forth judgment unto truth."

He shall not despair of the worst characters. Publicans and harlots are spiritually healed by him. That which every other system would pass by as irrecoverably damaged, he knows how to create anew in the image of God. And it is specially in his redeemed ones, that the judgment of God goes forth with self-evidencing power to the nations.

"He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." 4. His purposes are to be accomplished by means of converted sinners. The will of man is to be harmonized with that of God, not by power, for will and power are not correlative, but by love. The will of man, to assure itself that it is free, is ever starting aside, and sometimes goes half round the universe before it comes into position again. The offers made unsuccessfully to the Elect One, are made successfully to some of his followers; and during eighteen centuries, the God of this world has brought out of his treasuries one bauble after another for the solicitation of the people of God. But Jesus still waits till his enemies be made his footstool, and this will be when his people understand their privileges as set forth in the Magna Charta of John xvii. "The isles shall wait for his law." Nations beyond the sea, remote, shall yet learn thar all their hope is in the perfect law of liberty, the Gospel of Christ.

God "giveth breath unto the people." He is the immediate author of all existences. He did not create a condition of things, out of which we have been evolved.

"I the Lord. I, Jehovah, will hold thy hand and give thee for a covenant of the people." In him God and sinners meet. Christ is God's unspeakable gift, a light of the Gentiles, the sun of righteousness.

"To open the blind eyes." 7. What men need is not so much light, of which they have a good deal more than they use, but a capacity to recognize light, a disposition to avail themselves of it. Their spiritual vision must be couched. "To bring out the prisoners." What men need is not so much freedom of which they have much more than they know how to use, but to learn the nature of true liberty, and find out that sin is a prison.

"My glory will I not give to another." The Saviour is then Lord and he is not another. He that hath seen me, hath seen the ather. I can of mine own self do nothing.

"The former things." 9. The things formerly predicted. New things. Future things.

"A new song." Because of the wonderful revelation of divine love. A new song, because the inhabitants of all countries are called upon to join in it.

"CONFIRMATION."

This subject is worth considering because the Ritualists use it so as to lead very many into darkness. How sad it is when earthly hopes are blasted. How much more sad will it be, if we find that our spiritual structure has had a foundation of straw. Hence it is well to examine every tenet of those who make so great ado about the true Church, affirming that only to be the *One* which endorses their peculiarities. They will tell you that their great desire is to bring the Church of England into its pale. A portion of this Church has already been won over. The other portion is struggling to keep free. The whole Christian world is interested in watching the conflict, trembling as one after the other this glorious institution of God yields its Protestant principles and becomes fettered, and manacled with Popery's chains. But to the subject.

Confirmation, we are told, is a grace which God has given to help us keep our vows. "The laying on of the hands of the Bishop is for the strengthening of the soul of the Christian and for increase of grace." We always thought it was an open profession of one's faith in Christ as the Saviour, and the uniting with the visible Church of Christ. Christians united together in love must become strengthened, must receive more grace, must aid each other. But does the mere laying on of hands, though those hands be consecrated, and the owner of

them most holy, add to the confirmed more grace. In other words does the grace or favor of God in some mysterious manner, flow through the consecrated hands of the consecrated Bishop into the person being confirmed, so that by this he is made better and more fit for Heaven than before? If so, as a matter of fact, the rest of the world ought to expect different living from them. They ought to be markedly *peculiar* as to the grace and favor thus received. The world needs witnesses—evidence. The facts of the case are not in harmony with this profession.

The mere laying on of hands has no power to change the heart. And until the heart—character—disposition is changed, the life will produce wickedness and sin. CHRIST is a Saviour *from* sin. We too often find the confirmed just as willing to enter into sinful pleasures as before. Their lives are not the least improved. They are not yet out of the gall of bitterness and the bonds of inquity; and until they are, they are as certain of being lost in eternal perdition as they were before confirmation.

In the early Christian Church confirmation meant something. It was not fashionable nor respectable then. It was not even fashionable to attend church. Neither did *fashionable and respectable sinners* crowd into the membership of the churches. To go to a Christian church meant persecution, and to join the Christian church often meant death. We often think it would do some of our churches good to have a little of the firey trial to which the early Christians were subject. They need a weeding. Only those who *live* righteously, have the right to belong to any Christian church, because only the righteous belong to the true CHURCH. But we do not expect to see any radical change in this respect, until Christ shall come with His Holy Angels and separate the good from the bad.

Confirmation we are again told "is God's seal by which He seals His people and marks them as His own. It is God's gift of HIS SPIRIT in fuller measure to them that ask Him."

God does indeed seal his people and mark them as his own. He does give his Spirit in fuller measure to them that ask him. If the confirmed party fully submits to God and exercises faith, confessing it openly, we cannot doubt that the blessing will be received. But where the idea is that there is some peculiar virtue in the imposition of hands, or in the ceremony, and where the object is to exalt some Priest, we do not think there is the likelihood of such a blessing being conveyed. Read Romans VIII.

Says the Ritualist: If we judge by our eyes, then it is only a man who lays his hand upon us in confirmation; but, if we walk by faith and not by sight it is CHRIST WHO touches us, CHRIST WHO blesseth us. His once pierced Hands are laid upon us. Here it seems to me they wish to substitute imagination, and that greatly stretched, in the place of faith. Perhaps they do not know the difference. It does seem exceedingly strange that any one can have the presumption to try to palm off such teaching upon an enlightened community of the present day. Stranger still that he can find people to believe such nonsense. But there are persons who are ready to believe any thing; especially if it pertains to religion. We are often told that these men are educated and sincere. This is set forth as a proof of the truth of *their* religion. The people do not distinguish the fact that education and sincerity are *not* religion. The greatest villains the world has ever seen have been educated. And the heathen all around us are sincere. The Bible is man's guide of living. It contains all that is necessary to lead him to eternal life. It is so plain, "that the wayfaring man though a fool need not err therein." "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple."

ALETHEA,

A DAY'S JOURNEY, EYES OPEN.

As I was entering the Station to take the train, I observed a short, well built, young Englishman, coatless and sad.

A few moments more the young man accosted me, and began to say, "I forgot my mother's words, drank, lost all my things, and"—sobbed like a child unable to go farther. A few words, of advice and off. 30 miles hence an East Indian, haggard countenance, blood shot eye, was making his way to Bombay, "to seek a post." Unfortunate, *drink drink dismissed*, and now with wife and 3 children a beggar, not seeking the aid of the "sinner's friend." Next a gentleman (?) of less than 30 years, with a face much the color and appearance of red blotting paper, going in for a four finger dram, as an accomplishment rarely reached. Later two gentlemen, companions, a "peg" each to clear the throat for lunch, and soon another each to hold lunch down and then a third each to digest (?) the lunch. (We thought them now about as well pickled as a rattlesnake in a bottle of alcohol.)

Next station a woman swings by our carriage window favoring us with the fumes of a well liquorized breath, dress half open, bareheaded and anxious to be noticed, as of an independent order. Face, step, dress, breath, language, all the index of dissipation and vice.

Her comrade soon appeared. Poor fellow! He had an Englishman's face, but his eyes—resembled "two burnt holes in a blanket." Ere long, a quaff was taken to clear his eye sight.

Here I turned in. I however add the condensed entry in my diary of one day's observation in visitation from house to house.

1. A Fireman suspended. 2. A Guard under arrest. 3. An official died of atrophy. 4. A Carriage Examiner unfit for duty and unmindful of a daughter's tears. 5. A Driver, a bounden slave to drink, once a happy Christian. 6. Two young men more tight than sober, arguing about religion. 7. An octogenarian, dead drunk. 8. A Station Master too drunk to read a note. 9. A Peon pommelled by a drunken guard.

Some who read this will say this is strong picturing.

Dear Reader let me ask you if you live in a city, or move about on the Railway, to minutely note down all the extravagances of drink that arrest your eye.

If you do not find the facts horrible to contemplate, it will not be because they do not exist. I am persuaded that any railway journey of 300 miles or a day's walk in the city will reveal to you an array of horrors often greater than what I have depicted above, if your eyes are open. It was once proposed in Parliament to appoint a committee to investigate and ascertain the cause of so much drunkenness in England. A gentleman rose to say, he could state the cause at once without a committee. He was asked the cause. His answer was "*drinking.*" If any ask the cause of the dreadful sights we see, the language we often hear, the wrecks that reel, the children naked, hungry, no schooling or kindness, the maltreated wives, the sin-cursed homes, idle men, our many common and uncommon criminals, it is only, "*drinking.*"

How a Christian can defend or aid this wave onward toward the brink of hell, I know not. How Christian men can drink with conscience clean, can make and sell, and see their victims stagger, faint and die, and then religiously bury, those their own hand has murdered, and complacently say "poor man" as religiously determined to continue as before to make, sell, defend drink &c., I can't understand. I think the exposition of the Scriptures that warrants this sort of "hearing and doing" is not yet printed, bound and out for circulation. But while his Satanic majesty is pushing on the issue of this Exposition "down below" he has authorized those who desire to proceed in the above course of business to do so at present informally but to be soon justified by the new Exposition of the sacred code. May the time speedily come when there shall be no ministers or Christians to stand up in defence of drink. It almost sent a flush of shame to Satan's cheek, and it was a great relief to his excellency when the votaries of Christianity volunteered to do it for him.

I long to see and expect to see the day in India, when a man will not love to call himself a "Christian" and speak in defence of or use intoxicating liquor as a beverage. Lovers of Jesus, *so pray.*

C.

REMINISCENCES. XXVIII.

FROM H.'s journal in Egypt, 1839.

June 18. At nightfall lay to at an island under the mountains of Sheik el Haridi. At 2 a.m. awakened by a great noise on board; some were calling for the saheb's gun (*bundookei el Howaga*). The man on the look-out, while lighting his pipe, had found himself seized by a party trying to board the vessel; he had succeeded in throwing him into the water. The man or men got off in the darkness.

19. At early dawn visited some tombs at El Haridi. The portals were 24 feet in height. They opened into an excavated chamber 300 ft. long supported by natural pillars of rock 25 ft. (high) by 15 (in circumference.) A fit portico for a majestic temple. Still higher, found two tombs of sheiks.—From my own observation, I am willing to join in the opinion current among the Arabs that a certain bird (trochilus) accompanies the crocodile and notifies it of danger. They say it enters the mouth of the crocodile and relieves it of the worms, leeches &c. it may have imbibed.

20. The tombs at Siout are of great extent; one of them, containing many regular chambers, covered with hieroglyphics, was filled with vampires (flying foxes). The Pacha is fast destroying these tombs to make lime. The environs of Siout are remarkably pretty. Causeway. Saw a fine mirage.

21. About a league below Manfalout landed to visit some tombs called Megara beta Tamasia. Walked a couple of miles to a village for a guide. We tugged up the mountains and at the top found a table land stretching miles away, bounded on every side by peaks of the Mokattam. We walked a couple of miles in this desolate plain where there was not even a hut, where no shrub grew, the soil crystallized. Four Arabs led the way, Mohammed with the gun, and a boatman followed, my two companions and myself brought up the rear. We came to the mummy of a man; then to some heads of mummied crocodiles. (Worshipped when living, some thousands of years ago, and then, as sacred, embalmed for preservation). We at length reached the spot we were in search of. It was a narrow hole in the rocky soil under our feet about 20 inches wide; a stone had once covered it. As I leaped down into the hole, I could not help thinking of the Arabian Nights, of Aladdin and the wonderful lamp etc. We all got down with the exception of an Arab and the boatman. The candles were then lighted and getting on our hands and knees, we crawled onward. Clouds of dust (the dust of mummies and villainously odourous) were raised at every step. The air was so oppressive and this crocodile dust so stifling, that Mr. J. soon gave out. When I came to a passage scarcely large enough to admit me on my hands and feet, I quietly withdrew and sent the light on for Howaga Luigi's benefit. There in the dark, waiting for the return of the others, my friend and I moralized over the head of a crocodile. After waiting about twenty minutes, Mohammed's voice was heard; he almost capered for joy at getting back. When Howaga Luigi appeared his clothes were so blackened that he himself resembled a mummy. No money would induce him to reenter those penetralia. They had

picked their way as they could, stumbling over mummies, creeping through narrow apertures, encouraged by the promise that they would presently come upon crocodiles in good preservation. His guides showed him a skeleton in a sitting posture, against a pillar, and told him it was that of a man who had lost his way and died there. It soon became apparent that the guides did not themselves know the way; so they had to return. Returning, they missed their way; a mummy that had been set up as a signal post, had been inadvertently knocked down by Mohammed bringing up the rear; one of the lights too went out. When at length they reached us they were glad enough. Mohammed's fright in the interior is said to have been most laughable. These catacombs are doubtless very ancient. The facts about the skeleton are these. About 14 years ago an Arab was conducting some Europeans here, when his clothes accidentally caught fire, and the fire catching to the combustible material in which the mummies were enveloped, the poor man could not be reached and so perished. Noticed on our return an unoccupied Greek monastery, very picturesquely situated, about half way up the steep face of the mountain, apparently inaccessible.

22. In the morning we passed a little green spot with three doum trees upon it, dividing the base of the mountains from the river occupied and cultivated by an old *fellah* of 80. We stopped a few minutes to speak with him. His high, round bald forehead, long grey beard, and amiable expression of contentment and gayety about the mouth, reminded me of one of Guido's heads. At the season of the inundation he repairs to the mountains, and when the waters have subsided comes down again and cultivates his little territory. He has led this solitary life for 50 or 60 years.—It is worth coming to Egypt to enjoy the moonlight nights on the Nile.

23. This afternoon, our boatmen being all in the village when we wanted to start, we pushed off without them. I took the helm, the others the oars and we went down the stream finely. Soon the crew came running along the shore, but we sped our way until the boat ran aground, when they swam off and recovered possession.

24. As Beni Hassan, went ashore and visited the tombs. Porticos with columns like Doric. These are said to date from Osortasen, 2nd king of the 23rd dynasty, 900 B. C. In one of these tombs is a tablean representing the delivery of 15 prisoners into the hands of the chief whose tomb this is. These are Greeks, in M. Champollion's opinion. On the walls are festive scenes a concert by a singer, harper, flutists, choristers, dances etc. Again, there are athletic games, trials of servants for offences, fishing parties, etc.—At Minyeh a Govt. official, called the Captain of the Ports, demanded 100 piastres of the rais. He had'nt it; we had'nt it; so we told him to put off. The officer and a gang of men came hurrying to the shore, and we prepared for a sea-fight. Some blows had been interchanged when the officer demanded a parley and came aboard, and the affair ended by his accepting some trifling presents.

25. Some Copts swam off from Deir el Callar, crying out *Christiano* and demanding *buckshiche*.

26 In the evening I thought of S. O. A line of Victor Hugo's, "*Elle semblait ouir de celestes accords*", brought her to my memory. I shed a tear for her unfortunate fate in thinking upon her enthusiasm, her genius, beauty, her early misfortunes, her first successes and prospects, her marriage, her death at 21.

27. At Beni Souef saw the djerrid performed by about 40 Turks, well-mounted. In the afternoon came in sight of the pyramid of El Kaddab.

28. Visited that pyramyd, and found it less imposing than when viewed at a distance.

29. Not yet at Cairo. Pyramids of Darshour and Saccara in the distance. In the evening passed under the isle of Rhoda (called the isle of the golden Venus, by Pythogoras.) A full moon was shedding a flood of light upon the banks, the mansions of beys, palms, sycomores, laurels and willows. The stream 200 ft. wide. An hour after midnight arrived at Boulac.

June 30. We had our baggage placed on camels, and mounting donkeys were soon at Cairo. Hurried to the bankers', in expectation of finding letters, but it being Sunday there was no one there. From Mr. Gliddon I learned that my letters were with a French merchant from whom I soon obtained them, (after two postless months). We procured a house in the Copt quarter. The house is three stories high, 80 ft. broad, with a spacious inner court; the floors inlaid; the ceilings lofty. Our sitting room has a window of trellis-work, 12 ft. broad and 15 high; the floor is covered with the variegated mats of Nubia; some Persian carpets are not wanting, and low divans surround the room.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—It afforded me very great pleasure to read in your columns of May 24th an account of the tea meeting for Sailors which had been recently given on board the good ship "Annot Lyle" in Bombay Harbour, and of the very kind and sympathatic attendance of many ladies and gentlemen from the shore on that memorable and happy occasion.

At length, thank God, the time has arrived when at many Ports attention is paid to the moral and spiritual condition of our seamen, a class of men with whom I have been officially and intimately connected prior to and since leaving India in 1863.

There are unfortunately some people who say "what is the use of trying to do good to Jack."

Sixteen years' experience in England however has convinced me that energetic action on the part of earnest Protestants is alone necessary with God's blessing to transform our seamen into true Missionaries of the cross, verifying by their future lives and actions to the heathen in various parts of the world the fulfilment of our Scriptures which say that "the abundance of the sea shall be converted unto thee." Isiah 60-5.

In October last we opened a "Seamen's Reading and Refreshment Room" in Penarth Dock. Thank God, it has been a great success. Seamen flock to our meetings and readily sign our total abstinence pledge book.

Occasionally we also have a little tea meeting precisely as you describe, and once a week ladies kindly sing and play to the men, while they in their turn (after a little pressure) respond with some of their most select pieces of vocal music. By these measures we have established between us a bond of sympathy which I think most of the crews of Vessels sailing from hence to Bombay will readily admit. Enquiries might be made on board the ships "Broomhall" "Charles Bal" and others from Penarth Dock whose names I cannot now call to remembrance.

Prayerfully and earnestly would I bid success to the labours of Mr. Conder and of the Bombay "Young Men's Christian Association."

They have found out I dare say before now that the more they really know of "Jack" the more they have reason to esteem and love him. May God bless their efforts by the conversion of our floating population and thus prepare us for the coming of the Redeemer's kingdom.

Yours &c.
W. M. PENGELLEY,
Commander,
H. M.'s late Indian Navy,
Hon. Sec. Missions to Seamen.
Penarth near Cardiff June 26/79.

DEAR SIR,—I saw a letter in your issue of the 5th July from one who signs himself "No More," concerning Sunday work, and feeling encouraged by this, I would also say a few words in connection with it.

I also am a Railway man, and one who would be benefited *in pocket* by working on Sunday, but like your correspondent, would very willingly give up Sunday work, even should I be benefited by it *in pocket* three times as much. Oh for the Sabbath, the precious Sabbath! not only a day of rest for the body but also for the soul. Give me my Sabbath and I shall strain every nerve during the working days to give my employers every satisfaction.

I also, cannot agree with those who assured you that it was not possible to do away with Sunday work on the G. I. P. Railway. Only let the authorities see that their order concerning Sunday work is carried out to the letter, and I am certain that things would be greatly altered. See the amount of expense also it would save; for instance in the Loco engine sheds, look at the number of men that have to be employed on the Sabbaths, and receive overtime for the same, merely for the purpose of being in readiness to light engines up &c. &c., in case any orders should be received from the traffic dept. for trains to be run. Now if this order regarding "no goods trains to be run on Sundays" was a settled thing and carried out to the letter, this expense would not be incurred in the Loco. dept., it would be a saving to other depts. as well. And then regarding merchants and others booking transhipp goods, if it were thoroughly understood by them that the company was determind not to run any goods trains on Sundays, they would be bound to give way, and would arrange to work their goods accordingly, as they do in their own cases on their different feast days.

They do not care how much expense the Company is put to on their account, by running their engines *down* light, expecting a rush of *up* traffic. "No, they must have their day, what do they care what inconvenience the Company is put to for them! they will make up for the loss of their time, after they have enjoyed themselves, because the trains run every day, *Sundays* as well. Now why cannot *we* enjoy our day (the Sabbath) since we have a higher interest than they.

May all those who have the power to see our Blessed Lord and Master's command carried out, realise fully the promise God has made to them, "For them that honour me I will honour."

I am, Sir, Yours
A LOVER OF THE SABBATH.

DEAR SIR,—I saw a letter in your issue of the 12th July, from some one who is deeply interested in the work of the Lord at Bhosawul, with respect to the want of a resident minister in that station, and this is indeed a sad want there. Now the question arises, can that station support a minister? "Well," some one answers, "it has been tried and has failed on account of the want of funds."

Now will you permit me to throw out a suggestion. I have been a resident of Bhosawul and know pretty well the habits of the people there, especially at this time of the year, when there is very little work doing. The men, not having anything to do, seek to pass their time away in the different places of amusement got up for them there. Now it is my firm belief that a day school for adults would take very well at that station, similar to the one at Igatpuri. I would propose a Methodist minister be sent there, and that beside preaching the Gospel he take up a day school for adults, and whatever money is realised from the school, may go to his support besides the collections and subscriptions gathered.

This would be worth trying, as I believe God has plenty of souls there that he wants to save. Surely there will not be one city too strong for us; the Lord our God will deliver all unto us.

I am
Yours in the Lord
Brother Thomas.

NOTICES.

RECEIVED for the Orphanage at Goolburga, from S. C., Tonghoo, Rs. 50. Also from I. M. Watchman, Rs. 25-6-0; Friend, Poona, Rs. 5; J. Cookson, Burmah, 5; W. H. 3; W. 2-6-0; "from the Lord" Rs. 150.

RECEIVED for the House of Hope, half of Rs. 20 note, a thank-offering; from R. C., 50; C. J., 20; Col. M. 10; C. G. 5; Mrs. H. 3; Mrs. B. 2; Mrs K. 3.

RECEIVED for the Famine Relief Anna Fund, collected by Mr. R. K. Desai, Rs. 15-8-0.

BOMBAY TEMPERANCE LEAGUE.

THERE will be a District Meeting of the League at Major Oldham's house Girgaum on Tuesday next the 22nd instant at 8 P. M. (weather permitting). All are invited.

Epitome of News.

SATURDAY, JULY 12.

—*N. Y. Evangelist*; Kansas: Our village of Irving and the vicinity were visited on last Friday evening by two tornadoes, with an interval of about thirty minutes, bringing terrible devastation and loss of life. Sixteen persons were killed instantly, of whom were a mother and four little girls in one family, but a quarter of a mile from my house, which also was nearly half unroofed. It was a terrible sight, when aided by others I gathered up those five bodies scattered over the prairie, and laid them side by side, where they waited for hours in the darkness until some unbroken wagon could be found to convey them to town. Over fifty persons are more or less dangerously injured, and more than forty houses destroyed or unroofed. The beautiful Presbyterian church and the large school-house, both stone, are utterly destroyed, except the tower of the church.

—*Times of India*: The natives believe that the rats contain the spirits of those who died of starvation during the two famine years, and who not having obtained sufficient food while in human guise on the earth have come back now to make up for lost time.

—From a speech made by the Governor at Kolhapoor: His Excellency believed that the Kolhapoor State was ar well managed as any Native State in British India; at all events it was the best administered State in the Bombay Presidency; and His Excellency hoped that when His Highness the Maharaja assumes charge of it, he would find it in the best possible order. Meanwhile, he hoped that His Highness would diligently prosecute his studies at the Rajkumar College at Rajkot, and that when he comes into possession he would demean himself worthily of his predecessor, whose untimely death has been so much lamented. It should be remembered that all these results were due to the supervision of British political agents, especially to Colonel Anderson, under whose auspices most of these projects had been begun, and to Colonel Schneider, who had carried them to a successful completion.

MONDAY, JULY 14.

—*Native Opinion*: Mr. Kero Laxman Chhatre, Professor of Mathematics in the Deccan College, has retired from the public service. The news will be received with regret by all who know Mr. Chhatre as teacher, friend, and acquaintance. From the position of a second assistant in the Government Observatory in 1840 he rose to be Professor of Mathematics and Natural Philosophy in the Elphinstone College in 1865. Since this time he has occupied his high position with honour to himelf and benefit to his pupils. He was zealous in the discharge of his duties, and the Government has from time to time acknowledged his services.

—Speaking of thePostal cards the *Lucknow Witness* says, and we after it: "The brief condensed items of local religious news which can easily be put upon a card are just what we want to secure from every station. Let a whole flock of cards immediately begin to wing their way to us, and keep flying week by week, like carrier pigeons laden with news."

—*Overland Mail*, June 27: Amongst the deaths recorded this week are:—Sir W. Twysden, Bart.; Col. G. Durnford, latr 70th Regt; Lieut-Col. H. L. Brownringg, comdg. 84th Regt.; Lieut.-Col. A. M. Molyneux, late 2nd Light inf.; Major-Gen. G. G. Moxon; Major F. Fitzpatrick, late paymr. 2-60th Rifles; Admiral G. C. Gambier; and Thos. Younghusband late capt. H.E.I.C.S.

The death of the Prince has been a great blow to the Bonapartist part in Frsnce, and the situation is one of extreme difficulty.

Congress has thus far given way on most points, as was to be expected, for President Hayes has been a great deal more logical than his opponents. The Army Appropriation Bill has had to be passed in the shape originally proposed, or else the Red Indians would ooze out from every corner of their reservations and slaughter as many white people as would happen to be within their reach. Now comes the turn of the Judicial Appropriation Bill. The United States Constitution gives the President no absolute veto, but only one that may be overridden by a two-thirds majority in both Houses of the Legislature. Owing to this proviso Mr. Hayes's veto of the Bill for suppressing the Federal election marshals had to stand. The Legislature have now sent up a Judicial Appropriation Bill with the salaries of these officers struck out; but the President refuses to sanction it, because he says he will not have existing laws repealed by a side-wind. Congress will have to give way once more, or else justice can be no longer administered in the States.

Madame Rolland, who, with her husband, has been on a tour round the world, fell into the Niagara River on June 21 and was carried over the Falls. She visited Three Sister' Island, stooped with a cup to get a drink, lost her balance, and fell into the rapids just above the Horse Shoe Fall, being carried away too quickly for her husband to rescue her. They are from Liege, Belgium. Having travelled round the world, they were about to return home in the next French steamer from New York.

A British officer on the Prince's death: The party had just saddled their horses when the alarm of Zulus was given. Each leapt upon his horse and galloped for his life. There was no thought of the brave young Prince; no one looked round to see if the whole party were together, or had a thought for any one but himself. Contrast this selfish flight with some of the heroic incidents of the present campaign which have been published. Nor was the desertion and panic merely momentary. We are informed that it was not till they reached the deep cutting, three hundred yards away, that they looked round, and, finding the Prince's riderless horse following them, concluded that he was killed. At that time no Zulus appear to have been close on their track, but not one of them thought of turning horse to see if the Prince were near. Had they done so, had they even waited for a minute, they would have saved his life, for it was in this very cutting that his body was found.

TUESDAY, JULY 15.

—Sergeant Cole, we regret to say, was knocked down and run over in Colaba, on Saturday evening, by a runaway Horse and dog-cart. He is seriously injured.

—*Times of India*; Poona, 14: Out of the twenty prisoners now accused, seven have been transported for life as guilty at Nara, Chickle and Palaspe, and as belonging to the gang who took part in the Tosabhoy Hill fight. Two of these seven are also found guilty of the murder of Sabasing, and are sentenced to death. If the sentence be confirmed by the High Court, they will be executed at Palaspe. Of the rest, three, found guilty of being concerned at Nara and Chickle and of belonging to the gang taking part in the Tosabhoy Hill fight, are sentenced to transportation for life. One of these three was charged in addition with receiving stolen property, and another was found guilty of being concerned at Palaspe. Nine of the other prisoners were sentenced to three years' rigorous imprisonment for receiving stolen property. One man was acquitted.

—*Bombay Gazette*: The Advocate General appeared before the Chief Presidency Magistrate yesterday on behalf of the Government to prosecute Nursey Kessowjee. The charges against the prisoner which are being proceeded on have reference to three cases of alleged criminal breach of trust, as agent of the New Fleming S. and W. Co., one in the misappropriation of a lakh of rupees borrowed from Dr. Sidney Smith on the security and ostensibly for the purpose of the Company, but devoted to paying the debts of the prisoner's firm; the second in misappropriation in a similar way of Rs. 40,000 borrowed from the Bank of Bombay; and the third in the conversion to his own (or rather his firm's) use of sums aggregating Rs 2,08,850, the proceeds of a number of unallotted shares of the Company mortgaged and sold by him in his capacity as Secretary and Agent. A significant fact mentioned by the Advocate General in opening the case is that at the time of the formation of the Company, in July, 1878, and of the appointment of the prisoner as Secretary, Treasurer, and Agent, and of his firms as Bankers to the Company, that firm (Nursey Kessowjee and Co.) was insolvent, with alleged liabilities amounting to 50 lakhs of rupees.

—The P. and O. Str. *Indus* arrived yesterday morning at 1-30 a. m. Allowing five hours for longitude, the Mails were brought in just 16 days. The Indus was 9 ds. 18 ho. from Suez.

—The Russian man-of-war Kijuy-Novgorod passed Aden on the 2nd instant, bound to Sahelin Island, Japan seas, with 800 political Nihilist prisoners, male and female.

—*Times of India*: "The departure from Cairo for Alexandria, and from Alexandria for Naples, were scenes of great affliction. With all his faults Ismail Pasha has been a good father, and this sudden break up of the family ties was quite heart-rending to both parents and children. Prince Tewfik is described as an estimable, modest, unambitious young man, and he deeply felt his father's humiliation. They drove together to the railway station at Cairo, where an immense crowd of old friends and officials had assembled to bid the fallen sovereign adieu. The moments of parting were sad to witness. Prince Tewfik and many others fairly broke down and were utterly unable to control their grief. The ex-Khedive, although suffering much, bore up manfully, and, taking leave of his friends, embraced his son, begging him to be kind to his younger brothers and sisters. Ismail Pasha was accompanied to Alexandria by his sons, Prince Hussein and Prince Hassun."

—Canon Farrar's new work, on which he has for some years past been engaged, is expected to be ready for publication next month. It will be entitled "The Life and Work of St. Paul," and will be in two volumes.

WEDNESDAY, JULY 16.

—The monsoon weather continues favourable throughout the Presidency, but prices are somewhat higher than ever, and the continuance of the plague of rats in the Eastern Deccan is causing anxiety. There are 34,200 persons on relief works and 10,800 on gratuitous relief, besides 6,000 employed on the Kattywar Railway.

—Rev. Luke Rivington in the *Indian Mirror*: It is evident that if that consciousness of per-

fect innocence as to his whole being and life, which impresses us on reading the life of Jesus Christ, did *not* represent the truth, it was the result of a lifelong deception. M. Renan has no hesitation in supposing that Jesus Christ could be insincere. Although he holds that Jesus Christ to this day presides over the destinies of our race, and is the moral chief of our human kind, he conceives the possibility of his being insincere. It was reserved for M. Renan to maintain so obvious a paradox. The absence of any intimation on the part of Jesus Christ of moral imperfection in Himself might be, if we could consent to follow the Parisian romance which M. Renan has written, a studied omission on His part. And I beg that you will notice the reason he gives why Jesus Christ might have been insincere. For, Sir, to notice it, will be to repudiate it. He gives the reason plainly enough. *It is because he was an Oriental.* He considers that sincerity is such a very different thing, so little valued amongst Orientals that Jesus Christ, being of the East, could adopt a different code of morals on this point from what Western culture, under the guidence of "us men of science," feels to be the true one. Such is M. Renan's "Eastern Christ." For ourselves, we prefer to keep to the Christ of the Gospels.

—*Indian Chr. Herald*: "In the devotional column of the last Sunday *Mirror*, we have a dialogue between a Brahmo minister, evidently Baboo Keshub Chunder Sen, and God, in which the minister, though he does not believe in mediation, appears before God on behalf of his flock and attempts to mediate, but God tells him that he would have none of his mediation. Among other things put into the mouth of God, the following passage occurs. God says:

"'Yes, I would admit thee as a minister, but not in any other capacity. As an intercessor, or pleader, or as a special favorite of mine whose voice alone I attend to, thou canst find no admittance here. *My nineteenth century dispensation dispenses with mediatorial redemption.* I will have none to stand between me and my children. What right hast thou to represent thy countrymen? What peculiar merit dost thou possess which the others have not? Why should they not come in as freely as thou hast done.'

"Mark the words we have italicised. *My nineteenth century dispensation dispenses with mediatorial redemption.* What do these words mean? Had God different dispensations in the other centuries? Was a mediatorial dispensation ever necessary though not required in the nineteenth century? Have the spiritual laws undergone any change in the present century? Have the people of the nineteenth century become too wise or too holy for a mediatorial dispensation? Without some such supposition we are unable to understand the force of the expression *ninteenth century.* But leaving that aside, we would ask, Is mediation so unnatural as the Brahmos would have us believe? Do not even in the nineteenth century, instances of mediation both in the physical and spiritual world meet us in every step? Is not a knowledge of God and our duties, our growth in faith and holiness, dependent on the use of means? God might have made us perfect, given us all spiritual knowledge and strength without making them dependent on the aid and mediation of others, our parents, teachers &c. And if mediation is so much needed in making us perfect in this world, why should it be thought unnecessary in the work of redemption? We fail to discover any reason for the alleged difference."

—From Kandahar 15th. The city and country have been generally quiet during the past week. Revenue in grain and cash continues to come in. A party of 80 travellers arrived on the 11th from Herat. They report everything quiet there and on the road. Six regiments of the garrison have been ordered to Kabul. The news of peace excited general rejoicing. Cholera in the city is slightly increased. Three men of the Baluch Regiment were hanged yesterday for the murder of a comrade.

—Mr. McDermott, Supdt. Police, Mahim, is said to have cured a Hindoo woman bitten by a cobra by holding a chicken with the vent applied to the punctured part. The chicken died and the woman recovered.

Thursday, July 17.

—*Christian*, June 19: Our friend, Mr. Frank H. White, is anxious that we should put our readers on their guard against Anglo-Israelism. We have repeatedly done so. He sends us the following shocking quotation from the number for June of a periodical edited by Mr. Edward Hine, in an article headed "The Deliverer out of Zion," by Harrison Oxley:—

"The work of the Identity [of the British nation with the lost ten tribes of Israel] and that of the Deliverer out of Zion, according to our impression is all one. It is the same work. It is effected at the same time. . . If these things are so, then where is the Deliverer? He must have already come out of Zion; he must be doing his great work; he must be amongst us. It is our impression that by the glory of the work of the Identity we have come to the time of Israel's national salvation by the Deliverer out of Zion; and that Edward Hine and that Deliverer are identical."

Mr. White adds:—In strange consistency with what I have written, I saw a man when at Worthing, a little since, claiming to be "Elias the prophet." He was clad in sheepskin, whilst armed with a trumpet he went about proclaiming "the Identity" (so called). Surely we do well to take heed to our Lord's words, "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

Friday, July 18.

—*Times of India*; Kandahar, 25: There has also been another Gazi case at Kandahar, a man of the 60th being stabbed while getting some copper change. The murderer was a regular Gazi. I consider everything of this kind due in most part to the supineness of our political officers, who never think of coming down on the Moollahs, who are the real originators and instigators in all events of this kind.

28: The Gazis have been at it again, this time catching a tartar, for the Gazi fired at a young officer of the Goorkhas; the latter fell down and the Gazi rushed up to finish him, but it was only a feint, as the Gazi found when he got two balls in the chest. The young officer, I am glad to say, escaped unhurt.

—The following from Turf and Club Gossip in the same is somewhat 'mixed.'

Lord Rocksavage is also entering the matrimonial state, and the knot is to be tied by the veteran Jack Russell, who is not only a mighty hunter, but the best of parish priests, and has now four full services in his church on every Sunday, where formerly once a day was considered ample. This reminds me that the veteran has built a church at the cost of £2,500 and wants £300 more to complete it. My friend the editor of the *Sporting Gazette* is canvassing for subscriptions in this good cause, and any one who appreciates dear old Jack can send in his note, which will be duly acknowledged and thankfully received.

—Same; Kokeran: An important letter has just come in, which says that the Ameer has received an official communication from Sirdar Khan, whose daughter he married, saying: "Some Russians have crossed the Oxus. I have received them and assisted them, and given them Akcha as residence. To this place I have called an assembly of Turkishtanee notables." The Ameer promptly sent the bearer of this letter to prison, and public orders were issued to Sirdar Khan to escort the Russians back over the borders. Nevertheless, my informant, who has the best possible means of knowing, states that the general belief is that the Russians are still there.

—We learn from the same that the first three provisions of Mr. Hope's Deccan Ryots, Relief Bill, just introduced into the Vice-Regal Council are as follows:

All bonds not written, and not registered by, and executed before village registrars to be invalid.

The money-lender to be required under penalty to furnish the ryots with receipts and copies of their annual account.

Conciliators to be appointed, and no suit to be entertained in the Civil Courts against the ryot unless an attempt to settle the dispute before the Conciliators has failed.

—The death of Major Dyce and Captain Gamble, at the front, by sickness, is reported.

—The Str. *Khiva*, with English Mails, left Aden for Bombay at 10 p.m., Wednesday.

—Deaths last week, 447. By cholera, 8.

—Up to date we have had but 26 inches of rain, about half of what we had last year at this time.

—*Bombay Gazette*: To-morrow there will be an annular eclipse of the sun, visible as a partial eclipse at Bombay. The solar phenomenon will be visible for 2 hours. Commencing at 1-44 p.m., its greatest phase will occur at 3 o'clock, and the eclipse will end at 3-48.

—A Madras paper asks us first to look on this picture:

A District Jail.—A well nourished, cleanly clothed number of prisoners (usually long terms), in a well swept gravelled enclosure at their morning meal, 7-30, 1¾lbs. boiled cholum, with curry, mutton, dhall, ghee, vegetables, salt. Daily complaints to Superintendent by fastidious prisoners "cholum not clean," "dhall not good," "mutton not enough," and similar complaints. Now, all rations are daily examined by the Superintendent, who is a medical officer, and the Jailor, and they are invariably as good as can be had in the market. Water filtered before use, Medical attendance, a Surgeon and a Hospital Assistant, who can be called up to any time of the night, should a prisoner call for aid. At night a clean and usually well ventilated ward, a cumbly and aloe mat. A long sanitary report, eight copies (three for District Jail, three for camp, and two office copies) have to detail items regarding their well being, viz., quality of water, food, clothing, work, &c., &c.

Then on this:

The compound of a Civil Dispensary.—Three hundred or more paupers are assembled for their only meal, a meal given by some few private subscriptions, remains of cholum from the relief camp, and scrapings from the jail cooking pots. A group of terribly emaciated men, women and children, partially naked, filthy, or clad in filthy rags, the majority of them with foul ulcers often seething with maggots; 3 lb. boiled cholum given, no condiments, no curry, no mutton. Bitter cries of pain or of hunger incessant, that peculiar whining cry so well known by those who are familliar with these scenes or similar ones. A dash at any stray grains of cholum that may fall frequently; snatching what they can from each other's hands. No shelter at night, or only that afforded by roadsides, pials, arches of bridges, trees. Death ever busy and often present even at this miserable meal.

Then it asks: Is it any wonder then that our jails should be filled? The numbers in jail fluctuate as the price of rice or cholum fluctuates. A rise in either of the latter is invariably followed by a rise in the number in jails. The Civil Dispensary is full, and all that can be taken are taken in. The relief camp is full with nearly 1,000. Funds are only available for two months longer provided the numbers in camp are reduced to 300, but 'weeding' is difficult where all are equally bad or nearly so. After this amount is spent, the prospect is a dreary one. Private subscription cannot fight against such poverty.

Selections.

REV. E. PAYSON HAMMOND.

HIS LABORS IN WESTERN ONTARIO, CANADA.

SINCE early in February Rev. E. P. Hammond has visited some fourteen cities and towns, in all of which he was greeted by crowded audiences. In Brantford the Drill Shed was fitted up especially for his meetings, and crowded nightly with from four to six thousand people. He remained here for five weeks, during that time paying brief visits to seven towns in the vicinity, in which he was accompanied by from forty to eighty ladies and gentlemen, who went to assist by singing, giving experiences, and talking with the anxious. During all these meetings many cases of conversion occurred amongst moralists, infidels, scoffers, and drunkards, which, if written out, would prove of absorbing interest. Already about six hundred have joined the churches in Brantford since his meetings there, and large numbers of children were converted who have not yet been received into the churches.

From Brantford Mr. Hammond went to Chatham, in which town every pastor entered heartily with him into the work. The Episcopal clergyman attended some of the meetings, and stated that his people had received great good, and two Roman Catholic priests attended one of the meetings, and Father Williams, it is said, told his people that they might attend the services while conducted by Mr. Hammond, but no longer, a privilege that many did not hesitate to take advantage of. In this town Mr. Malcolmson, who had a stock of $8,000 worth of intoxicating liquors in store, resolved to give up the business; and a leading hotel-keeper has advertised that he will sell no more liquor, and placed his stables and sheds free to those who attended the services from the country. His son, who was his bar-tender, was also converted, and the father has set him up in an honorable business. Mr. Howard, the owner of a large malting establishment, also came out very decidedly on the Lord's side, and related his experience with great effect at the meetings; and it was publicly stated at other meetings in Guelph that he had offered his establishment for sale. On Mr. Hammond's departure from Chatham all the Chatham ministers, numbering about fourteen, signed a letter to the ministers of Guelph, speaking of the wonderful work of grace amongst them, stating in that connection that over 1,000 persons had been truly converted during the meetings conducted by him. Before they made this statement, they had examined most of that number, and had taken down their names, that they might look after them in the future. One church has since received into its membership nearly 300 persons. The Rev. Mr. Battersby's church (Presbyterian) has been found too small for the numbers who gather in it, and it has been resolved either to enlarge or rebuild it.

While here Mr. Hammond established an evangelistic union for the purpose of cotinuing the work in the surrounding towns and villages. This organization has now been doing good work for five weeks, the members, workers, and singers going to the surrounding towns and villages. Their labors have been greatly blessed.

The following is one amongst many instances of good done at the Chatham meetings: A wicked carpenter who lived nine miles from the town was in the market where Mr. Hammond was preaching, when he heard the latter give an illustration in which the prominent thought was expressed in the words "Fit to live, and fit to die." He sneered and scoffed, but still the thought obtruded itself on him, "I'm not fit to live, not fit to die." As he went home, these words rung in his ears, and they could not be stopped; "Not fit to live, not fit to die." He returned the next day, and was converted; the following day he brought his brother, who was converted also; the next day he hunted up his brother-in-law and sister, who lived in the town, and they were converted; then he brought workers out to the vicinity of his residence. This is but a specimen of what has occurred many times in places around Chatham. The Rev. Mr. King of Buxton, who had labored with Mr. Hammond in Musselburgh, Scotland, nineteen years ago, came on twelve miles, and helped very materially in the work. On Mr. Hammond's departure from Chatham, he was attended to the railway station by about 1,000 people in a blinding snow-storm.

Mr. Hammond's next centre of work was Guelph, where meetings were held in the large drill-shed, which was specially fitted up for the occasion. It was filled nightly for four weeks, and during that time many of all classes professed to have found the Saviour. Eight hundred and sixty-four signed the following covenant: "We, the undersigned, hope we have found Jesus to be our precious Saviour, and we promise with His help to live as His loving children and faithful servants all our lives." From Guelph he went to various places in the vicinity, accompanied by from fifty to a hundred and fifty workers.

Those who know most of Mr. Hammond's labors in Canada during the past Winter, in the fourteen different places, estimate the probable number of conversions at nearly 4000; but the direct results of his work cannot be estimated.

Miscellany.

—M. de Pressensé on M. Renan.

From the very first M. Renan was a devotee of pure æstheticism. Knowledge, thus regarded, is nothing more than a boundless curiosity—the supreme delight of the mind. M. Renan has carried his investigations into most of the domains of thought, seeking in all, only the various expressions of beauty. This has not been incompatible with the acquisition of a great amount of solid erudition, especially on subjects connected with Hebraic philology and the Semitic languages. But as soon as he enters on religious subjects—and for these he shows a marked preference—he attempts to eliminate, if I may so say, their moral essence, in order that he may display in the light of his imagination, all the many-colored facets of that precious diamond which alone he seeks—the artistically beautiful. God is to him—we use his own expression—only a rather heavy word to represent what he calls the category of the ideal. We all know what he makes of Christ in his famous "Vie de Jesus." Jesus there appears as nothing more than a delightful Galilean Rabbi, who, in the midst of lilies and oleanders, sets up a purely idyllic kingdom of God, and who does not hesitate to make use of pious frauds, in order to raise the rude sons of Judea from their gross superstitions to the height of his charming evangel. It is true that unhappily, towards the close of his life, he becomes in real earnest and develops into a "gloomy giant." Hence his tragical death, which is only an aside in the brilliant career of the Galilean dreamer. The history of the apostles is treated in the same artistic fashion, and he stops little short of making St. Paul at once a lover and a sceptic!

It is in his "Dialogues Philosophiques" that M. Renan gives the most undisguised expression to his sentiments. I know no other crucible in which all notions of morality are so effectually fused, leaving only a brilliant and intangible vapour. We can readily understand that this jealous lover of the beautiful, who regards as the highest end of life intellectual distinction, knowledge, and mental refinement, is in a social point of view the determined adversary of democracy, the aim of which is to raise the general level, and which is for that very reason but little favourable to the aristocracy of intellect.

This scepticsm blended with poetic idealism was fully developed in M. Renan's discourse to the French Academy. He had some good words for Catholicism, and for religion generally; but he nevertheless performed with his usual skill, his juggler's trick of making religion and morality vanish into pure æstheticism. It is true that the trick was performed with exquisite grace. I cannot myself agree with those who take exception to the marvellous language used; but splendid and skilfully embroidered as is the purple veil, it covers an absolute void so far as religion and morality are concerned. When M. Renan says without hesitation that "talent is the measure of truth," is this not an assertion that there is no such thing as essential truth at all, but merely forms more or less beautiful? When he adds that "*glory is the most real thing in the world*," is not this making all life a vapour, which heavy though it may be with fragrant incense, is none the less breathed out into the great void? When he asserts that the moral conscience is a lighthouse with revolving lamps, he says, in fact, that there is no such a thing as conscience. There are persons who admire elevation like this; but at such a height there is no air to breathe for immortal souls.

For myself profoundly as I recognise M. Renan's high abilities, I cannot forget that the morbid aim of his work is to grind to powder the sacred rock of moral and religious life. All this philosophy of sentimental and poetical scepticism is the *haschisch* of the West, the most deadly poison that can be conceived for the conscience and the mind.

—Rev. Canon Tristram at the meeting of the Br. & For. Bible Society:

I have travelled a great deal in the East, and am familiar with many Eastern proverbs. There is one in particular that I do not forget, for it was used in a very amusing sense. I was telling my Arab guide that the Crusaders with Richard Cœur-de-Lion had been there, for as I pointed out, there were the three leopards of England sculptured on the old ruined castle that we were looking at. There was, I observed, somebody's name inscribed in Arabic, and he read to me the inscription in Arabic, remarking that "books may lie, but stones cannot." I think impugners of the Word of God have learned that there is a great deal in that Arabic proverb now. Just at the very time when this criticism of the inner consciousness had overrun Germany, and was invading England, and when these speculations were turning the heads of young men at the old universities, a few quiet, indefatigable explorers began to dig, and they have turned up from their graves many an old buried stone, and things that have been dumb for three thousand years have become vocal again. Sargon, who was only referred to once in a passing allusion in Isaiah, and never mentioned again in prophecy, is restored to his niche in the genealogy of kings. These things awoke great attention in literary circles, and they have directed men's attention to the study of the Bible as a book of history. Not only have these critics ceased to impugn the historical accuracy of the books of the Kings, and the earlier books of the Bible, from Exodus downwards, but, within the last few years—I may say months—there is a flood of literature speaking from the graves of the Euphrates, and taking us back almost to the lifetime of Noah. And what can be made of it now? Why, my Lord every stone rebukes the vanity of these critics. You cannot go to the British Museum and look at that black obelisk and the records of Sennacherib; you cannot go to Paris and gaze on the Moabitish Stone; you cannot look at those cuneiform inscriptions, and read the translation of them, without seeing that it is impossible now to question the harmony of the Word of God with every incident of history, as far back as history goes.

I think the Bible Society has great cause for thankfulness in the interest which these attacks upon God's Word have aroused in other circles than those of believers. I do not know that there ever has been a greater blessing to the world of Biblical criticism than the shallow books of Colenso, which led to the formation of two invaluable Societies, the Palestine Exploration Fund, and the Society of Biblical Archæology. In both these Societies I have taken a deep interest, and have watched their work ever since their foundation. When I see the catalogues, the plans, and the excavations of the one, and when I look at the goodly tomes of the other, I feel indeed that they have been stirring up thousands of thoughtful men and scholars who would not otherwise take an interest in the Bible. These thoughtful men and these scholars have been led to study God's Word. They are studying it, and the more they study it the more they give it a respect and reverence which I am thankful to know has, in my own circle, resulted, in more than one instance, in direct conversion and surrender of the heart to God.

I remember a dear friend of mine who was a Palestine explorer. The last time I met him was on holy soil. We spent the night under his tent, in the midst of a storm and far away from the haunts of men. We talked together pretty nearly the whole night. He told me this,—"When I came out here I came not believing the Bible. I have been for three years in Palestine. It is impossible but to believe that the Word of God is true." I was very thankful to hear that. We know that gallant explorer was cut off by fever only a few weeks after I bade him good-bye. The missionary at Jerusalem, on whose hand rested the head of that gallant explorer in his last moments, told me that, not only the head, but the heart, had been given to God. Of all these men—these engineering officers who have worked for the Palestine Exploration Fund, and men like professor Palmer—there is not one, whatever views he may have held when he first went to the Holy Land, who has gone and given himself to the honest work of examining into that country, and has come back, who has not "set to his seal that God is true." There is not one of them who has not said it is impossible that the history of the Exodus, and the early history of Israel, can be anything but a minute historical detail. Whereas we only knew 450 names of places in Palestine, we have now no less than 2,770. There is not one single town mentioned in the Book of Joshua that we cannot now spot and identify with pretty certain confidence. It is truly said that the utterance of one stone is worth all speculations of philosophy. We say, take the Bible, judge the Bible by facts; try it by internal evidencn, test it historically, it is God's Word; and

"God is His own interpreter,
And He will make it plain."

TELEGRAPHIC NEWS.

London July 10th: Advices from Capetown up to the 24th June state that General Crealock's column reached Fort Chelmsford on the 19th June, and that on the 20th a general advance was commenced. The River Umbalazi was reached and bridged after slight opposition from the enemy on the 21st. At a banquet, held in London last night, Lord Salisbury made a speech, in which he recounted the results of British policy in Afghanistan, which (Afghanistan) he said still remains a kingdom whilst the British frontier had been secured. The Powers, he said, were all anxious for the maintenance of peace, and added that Turkey must retain her positions on the Mediterranean. General Sir Garnet Wolseley arrived at Capetown on the 23rd June, and proceeded immediately to Natal. On the 24th June the British troops were already within twenty-five miles of King Cetywayo's Kraal. The court martial on Lieutenant Carey, of the 98th Foot, who was with the Prince Imperial at the time of his being surprised by the Zulus and killed, has concluded. Lieutenant Carey is to be sent to England under arrest.

Berlin 10th: The *North German Gazette* announces from St. Petersburg that General Lazareff is instructed by the Russian Government to capture and destroy Merv because it is a den of Tekke raiders.

London, 11th: In consequence of the obstruction to business caused by the tactics of the Irish members in the House of Commons, the Speaker (the Rt. Hon. H. B. W. Brand) delegated an official to make special minutes of the debates. Mr. C. S. Parnell (member for Meath) violently impugned the conduct of the Speaker, and to-day introduced a resolution condemning his course of action as unprecedented. The motion, on being put to the vote, was negatived by the House by 421 against 29. Sir Stafford Northcote then moved, and the Marquis of Hartington seconded, a vote of confidence in the Speaker, which, after a long and animated discussion, was agreed to without a division. The Postmaster General, replying to a question, said the annual loss on the Postal Contract (? for the East) was £200,000, and thet the Indian share averaged £76,500. He suggested that the Indian share in the new contract should be 23.84 per cent.

12th: The funeral of the Prince Imperial took place to-day at Chislehurst, and was of a most imposing nature. Her Majesty the Queen was present in person, as were also H. R. H. the Prince of Wales and all the Royal Dukes.

Berlin, 12th: The Protective Tariff has been finally voted by the German Parliament.

London, 14th: In the House of Commons this evening the Hon. R. Bourke (Under Foreign Secretary) replying to a question said that both the Russian Foreign Minister and the Rnssian Ambassador in London had given assurances that in the expediton against the Turkomans it was not intended to march upon Merv. In the Commons this evening, Mr. Stanhope (Under-Secretary for India), replying to a question, said it had been decided to remove the East Indian Museum to the South Kensington Museum, and that possibly a portion of tho collection would be sent to Kew aud the British Musenm. The arrangement wonld save the Indian Government £9,000 annually, and increase the usefulness of the collection. Advices from America state that the heat in the Southern States at present is intense, and that an outbreak of yellow fever has taken place at Memphis. Many of the cotton mills at Blackburn and Oldham are stopping work.

New York, 15th: The Washington Agricultural Bureau's monthly report states that the condition of the American cotton crop on the 1st July was 93 per cent., and that the average of the ten cotton States was 93-11-16 per cent.

London, 16th: The House of Lords has finally passed the Irish University Bill. A Liberal candidate has been elected for Glasgow in the room of the deceased member, Mr. Alexander Whitelaw. Mr. Walter C. De'Souza, Vice Consul for Portugal at Calcutta, has been created a Knight. Sir F. Lesseps announces that the Darien Canal, which is to connect the Carribean Sea with the Pacific Ocean, will be commenced immediately. The estimated cost of the undertaking is set down at one milliard of francs.

17th: At a Conservative Banquet held yesterday at the Crystal Palace, Lord Cranbrook (Secretary of State for India) made a speech, in which he said that the policy which led to the Afghan War began in 1873, when the friendship of the late Ameer Shere Ali was neglected. He eulogised the manner in which the Afghan war had been conducted, and congratulated the Viceroy on its successful issue. With reference to Yakoob Khan he said he was honestly fulfilling his Treaty obligations, and anticipated the friendship of the Afghans and frontier tribes, thus making India secure. His Lordship, in conclusion, expressed his firm belief in Russia fulfilling the whole of the Berlin Treaty. In the House of Commons last night the Marquies of Hartington gave notice of a motion that no Discipline Bill is satisfactory to the House which provides for the permanent retention of corporal punishment for military offences.

PASSENGERS SAILED.

Per P. and O. Str. *Hindostan*, 11th, additional:
For Southampton.—Mr Jas Kingsmill and Mrs Nash.
For Brindisi.—Mr C J Knox C S, Mr H C Davidson, Col W Winson, Mr B Moore; and Mr and Mrs Goslett.
For Gibraltar.—Joseeph Ribeiro.

Per P. and O. Str. *Thibet*, 18th:
For Southampton—Mr Durham, Major R Money, Mr and Mrs Howards Warden and infant, Capt Shaw, Mr G Kay, and Lieut F C D Cornish.
For Brindisi.—Hon J S White, Mr Howard, Mr Harvey, Capt H S Brownrigg, Mr J G Jopp, Col John Watson, Dr J G Pilcher, Mr A Grant, Mr H M Phipson, and Mr R H Pilcher.
For Venice—Lieut G L Elliott, and Mr and Mrs Otto-Eck.
For Aden.—Lieut E M Baker.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus*, 14th:
From Southampton.—Mrs Ball, Mrs Farrer, Major Tait, Mrs G B Reynolds, Mrs C Tubbs, Captain T S Bolton, Mr J S Alston, Mr G Haswell, Major J R J Dewar, and Mrs Ashburner.
From Brindisi.—Mr J D Anderson, Mr Baitlett, Mr J Lang, Dr H W Bellew, Mr J Runmey, Mr C S T Shaith, Mr J L Holland, Mr Bedale, and Mr G T Lynch.
From Venice,—Mr J T Sinclair, and Mr M David.
From Malta.—Mr Chiotte, and Miss C Anderton.

Domestic Occurrences.

MARRIAGE.

BAIRD—GROSE—July 6th, at the Manor House, Kassuli, by the Rev. W. J. P. Morrison, A. P. Mission, George Robert Baird, to Eliza Frances, eldest daughter of F. J. Grose, M.R.C.S., Sub-Medical Department.

DEATHS.

CHAPMAN—July 7th, at Aden, Fannie, infant daughter of Colonel I. F. Chapman, Bombay Staff Corps.

PADMANJI—On 10th July, At Sharanpur, Nasik, Hannah M. B. Padmanji, wife of Baba Padmanji, after a linger illness of nearly five months.

SPALDING—July 15th, at Bombay, of heart disease, Euphemia Elizapeth Spalding, daughter of the late John Spalding, Veterinary Surgeon, aged 6 years.

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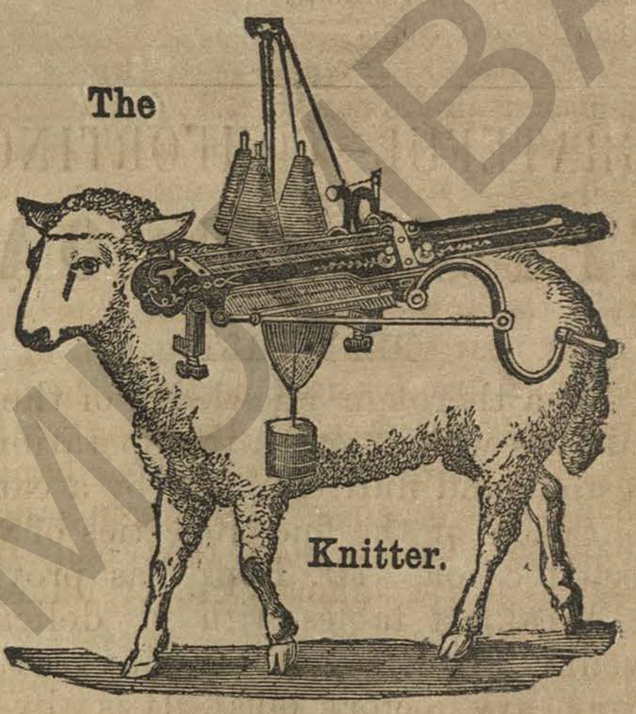

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